584 (ma·kši) and the boy's parents had made the betrothal ceremony for the girl, the girl's parents invited the boy in frequently for meals. The boy would then be twelve to fourteen years old. This continued for about a year, or until it was felt that the couple were ready to sleep together.

585 Then a marriage "party" (yewᵊnuša) was made by the girl's family at her home. Two large ceremonial baskets were brought; from water in these the lad and girl were each completely washed by some female member of the spouse's family. They donned new and ornamental clothes. This took place in the morning. A feast, provided by the girl's family, followed. During the day games were played, and in the evening doctors entertained with dancing. Circular dancing (soi·wᵊša) and the hand game (we·helaoča) lasted all night. The couple slept together in the girl's home.

582 Marriage was always extra-moiety,[67] but this rule did not permit cross cousins to marry even though they were necessarily of opposite moieties. Lineage relationships on both sides of the family were the prime consideration. E.M. said sometimes cousins had [835] intercourse if the boy had no respect for the girl, but this did not lead to marriage.

595 A man often married two sisters, and "nearly all" men had relations with women in different localities (thus the common parentage of E.M. and B.W.). There was no special term to distinguish wife from mistress, and these concepts were not socially defined in Yokuts culture. Some terms of the marriage relationship are: lo·wᵊt (husband), yi·wᵊn (wife or any woman one slept with), yawᵊ·nᵊš (to have intercourse), yewᵊnuša (marriage party or ceremony).[68] During pregnancy a man addressed his [551] wife as ga·lwat. Under normal conditions neither spouse used a vocative term of address or personal names.

606 The relations between child and parent-in-law were restricted. A man never went close to or addressed his mother-in-law, and his father-in-law he spoke to only when absolutely necessary. When he did so he used, not the term for "father-in-law" nor the father-in-law's name, but the term ma'ak. The same restrictions and form of address were used by the young wife with respect to her parents-in-law, with the sexes reversed, of course. A man 607 "treated his brother-in-law like a real brother"; they went hunting and fishing together, sharing their catch. A man addressed his sister-in-law "only to make jokes or to tell little stories [or incidents]." The same, reversed, held true for the girl. The nature of these jokes was [831] undefined; E.M. denied that they were specifically obscene.

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[67] There is one exception in the genealogies.

[68] The term also is applied to the modern legal or church ceremony.